

Núchtetl

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Núchtetl, also known as **Núchtetltlalli**, and in other territories as **Tenúch** or **Tenoch**, in honor of its founder, and officially known among its inhabitants as the **Ueyaxkayotl ik Núchtetl** (Tetlec: *The Great Dominion of the Stone Cacti*), is a country located south of the [Melukkan Peninsula](#) in the land known as Nayar, in the [Far South](#) of the [Old Continent](#), mostly inhabited by the humans known as the Tetlec.

Of it, the peoples of the [western coast](#) know little or nothing. It is only known, in the southernmost reaches of the Nilfgaardian Empire, through the sporadic appearances of merchants from that land.

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Núchtetl



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Núchtetltlalli
Tenúch
Tenoch

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Ruler Tlajtoani

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Borders

Núchtetl borders [Hannu](#) to the northwest, the Sea of Division to the north, the Sea of Hourglass to the south and [Ofir](#) to the southeast.

Coat of Arms

The coat of arms of Núchtetl is a circular coat of arms with a brown border. This border represents their ancient homeland. Inside the border, the shield is filled

with yellow, which represents the prosperity of their new land. Set against this yellow field are six brown squares, representing the six legendary clans that accompanied the founder of the country.

The founder himself is depicted at the center, represented by an orange, grid-styled cactus with a brown outline. The cactus symbolizes his character (as in Nóchtetl, good rulers tend to be represented allegorically, while bad ones are portrayed in more realistic ways in artistic depictions), and the orange color represents his excellent governance. Orange, together with yellow, is a symbol of fortune and prosperity in Nóchtetl—orange even more so than yellow, truth be told.

Geography

The terrain of Nóchtetl is predominantly flat, especially in the region bordering Hannu. This flat landscape extends across much of Nóchtetl, contributing to its expansive arid plains. While most of Nóchtetl's territory is flat, the landscape features some hills and mountains, which are relatively small compared to those in other regions. These elevated areas, though modest in size, provide unique ecological niches and potential sites for mineral extraction.

The country derives its name as mentioned prior from distinctive rock formations that resemble cacti, a significant landmark for the first settlers. These rock formations are prevalent throughout the region, particularly in the northern parts of the country, and are a notable feature of the Nóchtetlaca landscape. These formations also play a role in the local ecosystem by affecting wind patterns and providing microhabitats for various species.

The proximity to the Sea of Division to the east and the Sea of Hourglass to the northwest provides Nóchtetl with vital water resources, although the country itself is largely arid. These seas are crucial for trade, transportation, and fishing, supporting the local economy and connecting Nóchtetl with neighboring regions. The coastal areas are, besides of the cities, dotted with ports and fishing villages that thrive on maritime activities.

Magical Orographic Characteristics

Most of Nóchtetl is crossed by [Fire](#) and [Earth](#) Ley Lines, as well as by their intersections. As a result, these forms of magic — together with magics derived from related para-elements — are among the easiest to draw upon, in a certain

sense, due to their abundance, and also among the most developed, likewise because of that abundance.

History

Very Ancient Times

As in other parts of the Far South, the land of Núchtetl was once green and full of life, undergoing, over the course of millennia, a process of desertification that transformed it into what it is today. It is likely that it was once a very mountainous region which, after desertification, lost much of its mountainous relief due to the wind, with those mountains being worn down and transformed into the famous stone cacti that are so abundant today.

Prior to the First Conjunction of the Spheres

Prior to the Conjunction, what is today known as Núchtetl and the wider Nayar used to be inhabited by the Vrans, who with the passing of time, formed a vast empire. Probably, one of the oldest empires known in the [world](#). At some point during this period, the Vrans abandoned what it's today parts of modern Núchtetl, for unknown reasons, most likely because of the already mentioned desertification process.

The Arrival of Humans

Unlike in other regions, humans did not appear in the area alongside the First Conjunction of the Spheres in the 230s Before the Resurrection, but instead arrived by migrating from elsewhere a couple of centuries later. The place of origin is unknown, but all indications point to the [Amapaba Basin](#), due to the shared physical traits between the Tetlec and the people of that region. Based on the oldest Tetlec legends, and stripping away their more fantastical elements, they were most likely driven out by the current inhabitants of that basin.

After the First Conjunction

Two centuries after the Conjunction, the land of Nayar (and thus, Núchtetl by extension) saw an influx of human groups from various directions, among them, the ancestors of the Tetlec. Remnants of the Vran civilisation and technology

remain to this day. These were adopted by humans as they settled in the area and studied the ruins, learning from them through reverse engineering. As a result, many prominent Vran figures were misinterpreted by humans and worshipped as gods.

Early 12th Century to Early 13th Century

About 14 centuries after the Conjunction (early 12th century to early 13th of the Nordling calendar), the tribe known as the Núchtetlaca expanded from its homelands in the northernmost Nayar and southern reaches of the Tawal Desert, and conquered a sizable territory, founding the Kingdom of Núchtetl.

Foundation, Expansion, and Independence

By the 1120s, Núchtetl — though still lacking the borders that would later define it — had been founded. This was achieved both through the use of its alchemical advances used for warfare and through the reverse engineering of Vran technology found mentioned prior in the ruins scattered across its territory, as well as with the support of neighboring Hannu. It is, in fact, believed that Hannu may have been the one to teach Núchtetl how to apply alchemy to warfare. What is certain, however, is that Hannu supported it with troops, with the intention of transforming the new country into a buffer state against potential enemies from more distant lands.

And so it was, at least for a time: throughout the 1120s, Núchtetl existed under the rule of a puppet king installed by Hannu. By the end of that decade, however, due to the internal situation unfolding within Hannu itself, the Tetlec managed to cease being a puppet state, achieved *de facto* independence, and began an aggressive expansion southward, reaching the southern reaches of the Tawal Desert. In doing so, they became a power in their own right and ensured they would never again be manipulated by external forces.

The Eradication of the School of the Rhino

In the 1120s, as already mentioned, Núchtetl was a very young puppet state, established thanks to various factors — among them, alchemical advances. One such advance was that of the witchers of the [School of the Rhino](#), who, after their founders arrived from the western coast, settled in the region, founded the school, and managed to recreate and improve the formula with the help of Tetlec alchemists. They then cleansed the land of powerful enemies, enabling

Núchtetl's expansion. This marked a golden age which, ironically — considering they were the most “*alien*” of the witcher caste — closely resembled the original purpose once envisioned for the [Order of Witchers](#), a purpose that was never fully realized in their place of origin, the Northern Kingdoms.

However, this golden age did not last forever. In the 1120s, having grown overly ambitious and begun to expand their operations into Hannu in order to continue their work, they encountered the then-powerful Mazoi Order, which wielded more control over the country than the Menes, fearful that the witchers were about to replace them in one of their duties —the monster hunting one— which could evolve into fully replace them in the good position they were back then, the Mazoi succeeded in manipulating the puppet ruler of Núchtetl imposed by Hannu, convincing him that the witchers were a danger — a weapon that would spiral out of control and ultimately turn against him, destroying his country. This deception worked, leading to the *Night Without Night*: a pogrom in which most of the School's members perished, and their fortress, Yaokalxiutik (Tetlec: *The Light Blue Fortress*), was left in ruins, while the sky was stained in such a way that it appeared to be dawn, even though it was not.

The End of Expansion and the Beginning of Consolidation

Thus, Tetlec expansion continued from their de facto independence from Hannu in the 1120s until the early 13th century, more specifically into the 1210s–1220s. At that point, expansion slowed and ultimately halted, both due to the Tetlec state's inability to adequately assimilate further conquered peoples and because they encountered nations and groups capable of resisting them. This brought an end to the Wars of the Wind (so named for how swiftly and repeatedly they occurred, like a gale sweeping through a place), ushering in the era of consolidation. During this period, the country set about integrating and *Tetlecizing* the various peoples whose lands it had taken, including several tribes that would come to form part of the 42 ethnic groups that make up the country.

Even so, conquest did not cease entirely; rather, as noted, it slowed and eventually halted due to the two factors mentioned above. This ultimately led to Núchtetl becoming surrounded by vassal and tributary states, ensuring its long-term survival.

The War of Bitterness, or the War of Resentment

By the mid-14th century, advances in maritime technology allowed the Tetlec to reach, by ship, territories as distant as the Amapaba Basin. According to the chronicles of Amapaba's neighbor, [Zangvebar](#), they fought a war which Zangvebarian chroniclers referred to as the War of Bitterness, or War of Resentment, for reasons that remain unclear. The conflict ultimately ended in defeat for the Tetlec due to logistical issues, as it was among the first wars in the world to be fought over such a considerable distance.

If the Zangvebarian name is accurate, this conflict would indicate that the origin of the Tetlec did indeed lie in that basin, and that they were, in fact, expelled from it by its inhabitants in the distant past.

Climate

Núchtetl, similar to Hannu, experiences an arid climate with scarce rainfall. The flat plains are characterized by harsh desert conditions, with extreme temperatures and minimal vegetation. Summers are scorching with temperatures often exceeding 40°C (104°F), while winters, though milder, can still be quite cool at night. The coastal areas along the Sea of Division and the Sea of Hourglass experience slightly milder climates due to the moderating influence of the water bodies. These areas benefit from occasional sea breezes that can alleviate the heat and contribute to a more temperate environment suitable for agriculture and human habitation.

Culture

Alchemy

Alchemy in Núchtetl is characterized as one of the most advanced in the world — if not the most advanced outright. Even the famed Zerrikanian alchemy would pale in comparison.

In fact, it is believed that the Zerrikanians learned their art from the Tetlec, back when the latter were still a tribe and had not yet founded Núchtetl. Some even claim that it is more than likely that the rapid conquest of what is now their country was due to alchemy, and that this conquest occurred relatively late in the broader history of the Old Continent simply because they had not previously considered that alchemical arts could be used for warfare.

Architecture

Tetlec architecture is characterized primarily by one defining feature that makes it unique among the architectures of the known world: the use of the cylinder as the foundational form for all types of construction. From houses to palaces, and even temples, cylindrical structures are ubiquitous. In the case of houses in particular, this form is used mainly to keep interiors cool, as air circulates more efficiently through such a shape.

Army

Most of the army is composed of criminals who have managed to redeem themselves for nearly all of their deeds, except for one great sin. A significant portion consists of freedmen who have been granted their freedom earlier than usual, as there is no task capable of atoning for that great sin except a single, extraordinary act — one that is most often achieved in war. There are also those who enlist voluntarily, but they are a minority. Almost all are men, though there are some women, most of whom are considered either highly dangerous or incapable of being fully reintegrated into society. Another segment of the army is made up of nauali. At one time, there were also witchers, until the pogrom scattered the survivors.

Clothing

Tetlec clothing, like that of other lands in the Far South, is usually light-colored to repel heat and loose-fitting to reduce sweating and, therefore, dehydration. A popular garment is the poncho, which is used as warmth when traveling at night, as well as hats characterized by very narrow crowns to prevent them from being carried off by the wind, and by large brims slanted downward to provide as much shade as possible. These hats derive from parasols designed to be less cumbersome to use.

Customs

Some notable customs include the fact that people of all social classes use strongly scented perfumes. In fact, together with the complexity of one's clothing, perfume is what most often determines a person's social class among the Tetlec, more so than clothing alone.

It is also common across all classes to tattoo one's great failures, so as to remember them forever and not forget the lessons learned from past mistakes. This is particularly noticeable among the upper classes and the elderly, who tend to be heavily tattooed due to their greater responsibility and experience.

Women are forbidden to cry in any situation, due to the belief that if they cry once they become mothers, their offspring will be born weak. Men, for their part, are only permitted to cry if they have belonged to the military caste, having lived through the horrors of war.

When it comes to burying the dead, it is customary to hold a celebration honoring their lives, while dressing in red — a color that represents blood and, therefore, life. As in Hannu, the dead are mummified, with the difference that in Tetlec lands their blood is extracted and their organs are dried in order to later extract water from them, which is then destined for the common good. After this, similarly to their neighbor, the dead are usually buried in pyramids whose size indicates the importance of the deceased.

In matters of courtship, women are always the ones expected to take the initiative, for the simple reason that it is they who will bear the pregnancy.

Diet

Most of the diet consists of fish, followed by meat and products from the few domesticated animals capable of surviving the desert, along with fruit — mainly tomatoes, melons, watermelons, dates, and dryland coconuts harvested from the aptly named dryland coconut palms. Legumes such as lentils, chickpeas, and peas are also common, together with vegetables such as garlic, onions, watercress, spinach, arugula, and lamb's lettuce. All of this is accompanied by salt extracted from coastal salt flats or spices purchased from foreign merchants.

Cooking Utensils

One peculiarity of Núchtetl is that certain kitchen utensils do not exist. More specifically, the fork and the knife are absent, having instead been combined into a single thin metal skewer with a circular grip through which one inserts a finger. This utensil features a sharp, spiral-shaped tip, which serves both for cutting and for piercing.

Currency

The currency of Núchtetl is a triangular coin made of jade, a material sufficiently abundant yet rare enough to serve as currency. It is called the yukin (Tetlec: *equal to*), and is used both in domestic and international trade, especially in neighboring countries and in Núchtetl's vassal and tributary states. The value of the currency, when compared to stronger coinages and due to the material from which it is made, is roughly equivalent to about 150 Nilfgaardian florens.

A notable characteristic is that each coin tends to be unique in some way, influenced by the region in which it is produced and by the individual mints. These mints are, for the most part, controlled by the owners of the various jade mines, who are able to incorporate designs on both faces of the coin ranging from religious to political and philosophical motifs, or simply a maker's mark.

Education

Education in Núchtetl is public, though with a significant caveat due to its nature as a technocratic monarchy. There is a cost — which may be monetary, or paid in talent and aptitude — meaning that only those with sufficient wealth, or those who are true rough diamonds worth polishing, are able to receive formal education. All of this is intended to ensure that only the very best occupy each role, especially those key positions upon which the functioning of society depends.

Hygiene

Given how scarce water is, it is primarily reserved for the common good — above all, for food production. As a result, most people wash themselves using semi-liquid preparations made from plants, which are removed once they have dried in the sun, a practice that is complemented with the use of perfume.

Only the upper classes can replace these preparations with water, and even then, they do so in such a way that the water can still be reused for other purposes.

Justice

Tetlec justice can be summarized as follows: not *“an eye for an eye,”* but rather *“an eye for two eyes, so that you do not commit the crime or crimes again.”* This is

why slavery is punitive in nature. One of the most harshly prosecuted crimes is the consumption or trafficking of drugs, as these are very poorly regarded when used recreationally.

Magic

Unlike in Hannu, magic is not the domain of priests, though neither is it treated by Tetlec priests as it is in the Northern Kingdoms, where it is often rejected. In fact, many view it as a prickly pear cactus: capable of producing very sweet fruit, but also capable of filling you with thorns and pain if the fruit is not harvested carefully.

Thus, magic in the lands of the Tetlec is the domain of the nauali, who are neither priests, nor druids, nor mages, but rather a kind of monk-[witches/warlocks](#). They are taught to control their emotional states in order to channel magic, which is why they are compared to the witches/warlocks of the North, who also use emotions to channel magic, though without as much self-control.

These monk-witches/warlocks, like their mage counterparts elsewhere, study at an academy — or more properly, a temple-academy called Malīnalko, located in the Núchtetl region of the same name. Admission to Malīnalko is open to anyone with talent and is funded by the state. Classes are usually single-sex during the early years, and mixed in the later years if the teachers deem it appropriate. This is done so that, in the final years, students greatly expand their perspectives.

Religion

As in many other countries, Tetlec religion is polytheistic, though syncretic in nature and what could be described as a form of pseudo-ancestor veneration. This is because the study of Vran ruins (and their corresponding technology) led to many figures from Vran history within what is now Núchtetl — as already mentioned in the history section — being worshipped as gods, despite not truly being so.

The syncretic aspect comes partly from neighboring Hannu, which caused the sun and rain to be worshipped as principal deities, with certain rites of that country influencing Tetlec practices, and partly from early contacts with [Zerrikanian](#) merchants. These contacts ultimately led not to the worship of

dragons — as none exist in Tetlec lands — but rather of drakos (not to be confused with draconids, as they are two distinct families descending from a common root, yet independent families nonetheless).

As an additional note, it is worth mentioning that according to a rather marginal theory among Zerrikanian scholars (but one that exists nonetheless), the Tetlec may have been supported in their expansion not only by Hannu and the other factors mentioned, but also by a Vran Operator, allegedly one of the last survivors of his race outside Hannu. This would explain why they venerate lizardfolk. However, this theory is considered unlikely, given that their first ruler was, in fact, a puppet of their neighbor.

Slavery

Slavery exists, but it is not commercial in nature; rather, it is punitive as mentioned prior. Those who have committed crimes that in some way affected society as a whole, disrupting its usual functioning, are sentenced to repair the damage caused by carrying out the most dangerous or labor-intensive tasks as a form of service to the community, without the customary rest periods granted to regular members of society.

After completing a prescribed series of tasks, they are freed from slavery, though they bear the social stigma of having been slaves and must prove to others, through notable actions or deeds, that they have changed for the better.

Social Structure

As a technocratic feudal monarchy, although Núchtetl is organized according to the typical pyramid from highest to lowest — monarchy, nobility, bourgeoisie, clergy, military, and common folk — there exists an unprecedented degree of social mobility across all classes and between the classes themselves. This is because each class, due to the technocratic nature of the system, possesses its own internal sub-pyramids. In many cases, the only limiting factors are how skilled and effective one is in one's chosen specialization, or the social conditions into which one is born (since, as in many other lands, those born among the common folk tend to have more limited opportunities).

Sports

Núchtetl is a highly sports-oriented land — so much so that sports could be said

to be the most popular form of entertainment, alongside board games. Each region has its own games, though some are shared across the country. Such is this passion for sport that, after the country stabilized, Núchtetl became known throughout the Far South for hosting what could be described as true international sporting celebrations (excluding those that took place in other territories such as the Northern Kingdoms, since although they involved different countries, they were still between peoples of the same ethnic group).

Traditions

The Vran footprint in the lands of Nayar left many traditions of non-human origin deeply ingrained among the Tetlec. The most important of these is the sanctity of life, which causes war to be viewed within their mindset as undesirable — a last-resort measure, to be used only for defense or expansion when absolutely necessary. This does not mean that the Tetlec are pacifists; they are peaceful, yes, but not pacifist. In fact, the Tetlec have a reputation among their neighbors and travelers from nearby lands as fierce warriors, infamous for their brutality and cruelty. To such an extent that this cruelty has been transformed into anti-Tetlec propaganda in certain regions, which claims that they are a barbaric, bloodthirsty people accustomed to carrying out human sacrifices with great frequency.

Other notable traditions (beyond those inherited from the vran) include a strong aversion to serpents (though not to reptiles in general), and military training practices that are a combination of sport and formal martial training.

Weapons

Most Tetlec weapons are made from the metal known as false obsidian, black steel, or pachouayouali (Tetlec: *Nightcatcher*). Due to its black color and its great capacity to retain heat — both because of its color and its other properties — it is capable of causing first-degree burns to those wounded by weapons forged from it when combat takes place in desert or moderately hot environments.

Writing System

The people of Núchtetl employ their own writing system, known to them as teyacani (Tetlec: *the guide*). It is a logographic-syllabic alphabet, as within the Tetlec language there exist syllables that simultaneously represent concepts which are impossible to divide into smaller units.

Women's Rights and Sexual Minorities

Women's rights in the lands of the Tetlec are limited (though the same is true for men, it must be said). This is not due to a patriarchal society seeking to protect them, but rather to a society heavily influenced by technocratic values. Thus, women, like their male counterparts, are restricted to roles in which their biology allows them to excel technically. A notable example can be found in mathematics or in location skills (not tracking) within the military sphere, as, stemming from a hunter-gatherer society, women developed superior abilities in calculation and vision — both for counting food and for knowing the number of their offspring or members of the tribe.

This does not mean that women are barred from any other positions, only that they are not encouraged to pursue them unless they possess near-supernatural talent.

Regarding sexual minorities, life in the desert is unforgiving, and homosexuality is punished in order to ensure offspring. Bisexuality, however, is permitted if one is a widower or widow.

Gender transition is also not frowned upon, especially if one transitions into an occupation usually associated with the opposite sex, as alchemical means exist to accomplish this — though it is a long and complex process. In fact, it is believed that a [certain Skelliger sorceress](#) obtained the knowledge to do so from a Tetlec alchemist when she sacked the capital city of Nilfgaard. This is considered the only supposed Nordling-Tetlec contact recorded for a long time. However, as with her journey to the West, much surrounding Deadeye is not known with certainty.

Demographics

Núchtetl, due to being a desert, is a land with a low population density. This population is concentrated mainly along the coast, where the climate transforms the arid desert into a coastal desert climate and, as a result, makes life more

bearable. In addition, the coast still harbors small remnants of greenery, which are extremely useful for a wide range of purposes, including the primary one — together with the coast itself — namely, as already mentioned, making life more livable.

The total population of Núchtetl is unknown, as the Tetlec either do not conduct censuses or simply do not wish to disclose to foreigners how many of their people there are. Travelers from [Barsa](#), Hannu, Melukka, and Ofir often describe its cities as excessively vast and crowded, which would suggest that, even by Ofiri or Melukkan standards, these are metropolises that render the cities of those country and region respectively little more than towns by comparison.

People

As already mentioned, the Tetlec people closely resemble other peoples of the Far South, such as those of the Amapaba Basin, or even, leaving the south and going as far as the [Far North](#), the [Weska](#) people. There are only minor differences here and there, shaped by life in the desert. The most notable of these is stature: they are a short people compared to other human groups (both related and unrelated), an adaptation likely developed to better fit into shaded spaces or caves before the emergence of the first cities. Their hair is straight, thick enough not to be excessively problematic in strong winds, yet fine enough to be easy to comb and clean if it becomes filled with dirt.

They possess very dark skin, adapted to high levels of sunlight, ranging from tones that elsewhere would be considered almost melanistic (though never reaching the extreme darkness seen in elves such as the Aen Taoide), to shades similar to those of peoples like the [Zangvebarians](#). Their eyes, like their skin, are usually black, shifting toward dark brown, and in rare cases, amber. Hair, beyond its structural characteristics, tends to be the most distinctive trait due to its lighter coloration, most commonly brown, ranging to light brown, and in rare cases blond. This likely developed to delay sunstroke as much as possible.

Their eyes also tend to be slanted, much like those of the people of Amapaba, possessing epicanthic folds. The difference lies in the fact that these folds are more pronounced (though never to the extent seen in lands such as [Bia Thin](#) on the western coast or among the mixed people of the [Gubakuni Islands](#)), likely acting as natural protection against sandstorms or desert glare.

Other less noticeable, yet still curious, traits include the fact that they possess very little body hair. Men, unlike those of Amapaba, have developed very soft facial hair, likely to protect more areas of the face from the sun, and not only the upper part of the head.

Ethnic Groups

In addition to the Tetlec, the land of Núchtetl is inhabited by at least 42 different ethnic groups. Most of these originate from tribes subjugated by Núchtetl, or from members of vassal and tributary states. All of them are classified by the Tetlec into different subgroups, based on the color of their clothing or on the most common form of tribute they provide.

Apart from these, there are also minorities from territories such as neighboring Hannu, or from more distant lands like Barsa, Melukka, or [Zangvebar](#).

Economy and Trade

Due to the arid conditions, agriculture is limited but possible in areas where irrigation is feasible, particularly outside the patches of greenery near the rock formations which can sometimes store and channel water. The availability of groundwater in these areas has allowed for the development of small-scale farming, producing crops such as dates, barley, and certain hardy vegetables. Additionally, livestock farming, particularly of goats and camels, is a significant part of the rural economy, providing meat, milk, and hides.

The Seas of Division and Hourglass are vital for Núchtetl's fishing industry and maritime trade. The rich marine biodiversity of both seas supports a thriving fishing sector, with catches including various species of fish, shellfish, and other seafood. The kingdom engages in commerce with Hannu to the southwest, as well as with other regions such as Melukka, Barsa, and occasionally the southern parts of the Nilfgaardian Empire due to its proximity to Barsa, leveraging its strategic coastal position. Trade goods include agricultural products, fish, minerals, and other products such as artisanal crafts unique to Núchtetl.

The rock formations of the country also serve as a resource for building materials and minerals, contributing to the local economy. Quarrying these rocks provides materials for construction and sculpture, while mining activities in the hills yield minerals such as the already mentioned black steel, along with iron, copper and

tin, which are essential for local industries and trade.

The shared border with Hannu facilitates cultural exchange and trade, with the navigable rivers of Hannu providing essential routes for commerce between the two nations. The rivers enable the transport of goods such as grains, textiles, and luxury items, fostering economic interdependence and cultural ties. River transport is often more efficient and cost-effective than overland travel, especially for bulk goods.

The majority of Núchtetl's population is concentrated along the coasts of the Sea of Division and the Sea of Hourglass as mentioned before, where fishing and trade offer sustenance and economic opportunities. These coastal settlements are bustling hubs of activity, featuring markets, docks, and various businesses that cater to both local needs and international trade, with ships regularly departing for distant markets. These ports are equipped with facilities for loading and unloading cargo, repair docks, and marketplaces where merchants from various regions converge.

Inland, settlements are sparse and typically centered around oases or areas where the rock formations provide natural resources or shelter. These inland communities are often smaller and more isolated, relying on traditional methods of water conservation and agriculture.

Núchtetl's flat terrain allows for relatively easy overland travel and trade routes extending from Hannu and beyond. Caravan routes crisscross the country, connecting remote areas with major trade centers and facilitating the movement of goods and people. These routes are essential for the distribution of agricultural products, minerals, and other commodities.

Etymology

The name of the country comes from two sources: first, its founder, Tenoch; and second, a peculiar geological formation abundant throughout the land — the so-called Stone Cacti. Both share the same meaning, with Tenoch being the linguistic predecessor to the later word Núchtetl.

According to the Tetlec themselves, it is believed that the country was not so much named after its first leader, but rather because the geological formations later known as Stone Cacti reminded people of his character in various aspects. In addition, “*stone cactus*”, as mentioned before, was the meaning of his name.

Example of Tetlec Names

Tetlec names are structured as follows: **occupation/character, place, given name, and surname**, the latter being affiliative to an ancestor, not to one's father or mother. An example of a full name would be Tenoch (stone cactus, that is, the character) ik (of) Coztic Āltepētl (the Yellow City), Nahui (fourth), mani (of the), Cholula (the place from which they fled).

Thus, the full name **Tenoch ik Coztic Āltepētl Nahui mani Cholula** can be translated as something like: *He whose character is like a stone cactus, from the Yellow City, fourth of the family of the place from which they fled.*

However, due to the length of their names and how unpronounceable many of them are to outsiders, the Tetlec tend to simplify their names to the point of using only the part that reflects their character from their full name, or that name together with the connector *ik* to indicate the place they come from.

Male Names

Acolmixtli, Atlacamani, Chicahua, Cihuapalli, Coatlpopoca, Cuauhtémoc, Cuetzpalin, Ehecatl, Etaltzal, Huehuecoyotl, Ichtaca, Itzcoatl, Itzpapalotl, Malinalxochitl, Metztli, Motecuhzoma, Nahuatl, Necuametl, Ocelotl, Quetzalcoatl, Tenoché, Tepeyollotl, Tlahuicole, Tlaloc, Tlilpotonqui, Tonatiuh, Tototl, Xihuitl, Xochipilli, Yaotl, Yaotecatl, Yohualli, Zolin.

Female Names:

Centehua, Chalchiuhtlicue, Chkell, Cihuacoatl, Cocoliloc, Coyolxauhqui, Ichpochton, Ilhuicacihuatl, Itzqueye, Kātatlial, Macuilxochitl, Malinalxochitl, Necahual, Ocoxochi, Quetzalxochitl, Teichpoch, Teicuh, Tekcapkan, Tematlalehua, Teyacapan, Teyauhta, Tlaco, Tlahpilli, Tonantzin, Xilonen, Xoco, Xocoyotl, Xochiatlapal, Xochitl, Yaoxochitl, Yoloxochitl, Zyanya.

Gender-neutral Names

Atl, Calli, Chicome, Cipactli, Coatl, Coniraya, Cusi, Ehecatzin, Iztli, Metztzin, Nahui, Olin, Quiahuitl, Tecpatl, Tletl, Tochtli, Tonalli, Xihuitl, Xilotl, Xipilli, Xochitl, Yancuic, Yohualli, Yolotl, Yolotli, Yolotzin, Zolin.

Surnames

Ac, Aca, Acahua, Acatecatl, Acatl, Acatzihua, Ahuatl, Ajactle, Ajanel, Amayo, Amole, Apale, Apanecatl, Astts, Atempa, Atlahua, Ayohua, Ayotle, Azcatl, Bac, Balam, Batz, Caamal, Can, Canché, Calihua, Ceh, Cehuanocatl, Chapul, Chapulin, Chim, Chimalhua, Chincoya, Citlalpopoca, Coyac, Cuauhtemoc, Cuautemoc, Cuautli, Dzul, Ehecatl, Escuintla, Huehuetenango, Huitzil, Ico, Moo, Nequiz, Nic, Papaqui, Popoca, Tapachula, Tecuanhuehue, Tepetl, Tlatilpa, Tochiuitl, Toxqui, Tulum, Tzoc, Xotlanihua, Zitalpopopa.

Fauna and Flora

The fauna and flora of the Tetlec lands are those typically found in any hot desert. In fact, Núchtetl shares a large portion of this wildlife and plant life with its neighbor Hannu. Only the more unique fauna and flora can be found in its mountainous formations, which, unlike Hannu, Núchtetl possesses — both because some of these mountains retain greenery and because they are mountainous environments in and of themselves.

Thus, two types of unique fauna worth highlighting are the desert rhinoceros (*Rhinoceros aridus*) and a great abundance of desert cats (*Felis margarita*), both domesticated and semi-domesticated (mainly within cities), as well as wild populations throughout the rest of the territory.

Government

Núchtetl is a technocratic feudal monarchy, in fact, likely the only technocratic feudal monarchy known in the world.

The monarchical aspect is reflected in the existence of a hereditary head of state. The technocratic aspect is expressed through popular examinations held throughout the country on various technical subjects, which allow only the very best to attain the position of tlamatinimej (Tetlec: *Sages*) [singular: tlamatini], the Tetlec equivalent of ministers.

The role of the tlajtoani (Tetlec: *ruler*) is to oversee the tlamatinimej so that they do not abuse their power, in addition to handling the less technical and therefore more human aspects of governance. The role of the tlamatinimej, as is evident, is to manage those more technical areas in which they are masters thanks to their

knowledge, and to oversee the tlajtoani so that he, too, does not abuse his power.

Additionally, they are tasked with educating the tlajtoani in their respective fields, together with other figures of authority, so that he may become the best possible ruler in the event that the previous tlajtoani has died and the successor is underage. In such cases, they function as a technocratic council alongside other authorities — more specifically, as a Malacachtic ik Techia (Tetlec: *Circle of Waiting*) — which guides the country during those years until the tlajtoani comes of age. Once this happens, he dissolves the council and convenes new examinations to select new tlamatinimej, or the same ones, should they prove themselves to remain equally wise and pass the examinations once again. This prevents complacency and, as a result, reduces the likelihood of corruption.

Language

The Tetlec speak their own language, commonly referred to by foreigners simply as the Tetlec language, or among the Tetlec themselves as Núchtlatolli (Tetlec: *the Language of the Stone Cacti*). It is characterized — at least to foreign ears — by being extremely difficult to understand, pronounce, and learn to speak, though not nearly as difficult to write.

Among Núchtetl's vassal and tributary states, the language is also spoken, though far less than one might expect, due to the difficulties that foreigners usually encounter when dealing with it.

Monsters

Like the rest of the world, the land of Núchtetl was affected by the [Conjunction\(s\)](#) of the Spheres, which brought with them a vast number of creatures from other worlds — the so-called monsters.

And although a large portion of these were exterminated by witchers in their time, allowing the Tetlec to expand, not all of them were destroyed. Some remain that are shared with other climates, specially desertic ones, and with neighboring Hannu, as well as monsters unique to Núchtetl itself.

Some examples, both shared and unique, include the ketsalkuetspalini (singular: ketsalkuetspalin), unique to the region — a third type of dragon that complements

the other two great families: the colored dragons (and their chromatic subfamily) and the [eastern dragons](#). There is also the moon serpent, a serpent–non-serpent monster shared with other parts of the world, even those that are not deserts.

Other unique creatures include a canid-like monster known as the ahuizotl; the pseudo-hydra, also called the two-pointed serpent or two-headed serpent, likewise unique; the suctioner, another local addition, a monster known for draining the blood of livestock and believed to possibly be another vampiric animal, like the [dip](#); a distant relative of the basilisk shared with the rest of the Tawal Desert; the atotolin, a locally classified crocodiloid monster; and finally, creatures shared with the rest of the Tawal, such as the cipactli, a being comparable in size to a griffin but in truth a bird of death, the dtunduncan, and a type of lesser vampire, the tlahuelpuchi.

Non-humans

Unlike non-humans in places such as the Northern Kingdoms, they are not, in most cases, discriminated against simply for being non-human, but rather on the basis of technical competence (something that also applies to humans, obviously).

In what is now Tetlec land, Vrani no longer remain, although they can still be seen if they come from neighboring countries such as Hannu.

There are dopplers, referred to by the Tetlec in the singular as neixkutilamakali (Tetlec: *copier*), though they exist in even smaller numbers than in the Northern Kingdoms. This is because they are persecuted and hunted not for being shapeshifters per se, but due to the properties of their cells, which are believed to have greatly contributed to the advancement of Tetlec alchemy.

There also exists a race related to goblinoids, svergs, and [gnomes](#): the chanekis, who are believed to originate from the south, like the Tetlec themselves, and to have been brought north by the Vrani when they dominated the region, for reasons unknown. It is suspected that they served as engineers, and that the present-day chanekis are their descendants, who continue to fulfill that presumed role within what was once Vran society, after being conquered by the Tetlec during their expansion.

Remnants of a subspecies of dwarves, the poleviks, though feral, also exist, referred to in the singular as tzapatl (Tetlec: *literally, dwarf*). Finally, one must also include ogroids such as the otomitl, nymphs such as the cihuateteoh, and what

is believed to be a type of higher vampire, more specifically a bruxa, known as the xatabay. This, in turn, causes a certain degree of discrimination toward paler-skinned foreigners.

In addition to those previously mentioned, there once existed — prior to their extinction — the most “*exotic*” and “*alien*” members of the witcher caste. These were, as mentioned before the members of the School of the Rhino, known among the Tetlec as *tekuapetlauijketl ik temachtiloyan rrinoserontli*, or simply *tekuapetlauijketl*.

They were characterized by their greater physical strength compared to the average witcher, their enhanced regenerative capacity, and their use of steel and silver maces instead of swords to hunt monsters both in the region itself and in neighboring Hannu, as well other close lands. This continued until the Mazoi of Hannu ultimately exterminated them, having proven more effective at fulfilling one of their primary roles — the slaying of monsters — out of fear that such competition would otherwise *drive them* to extinction first.

Notable Locations

Cities

- Catimaztl
- Coztic Āltepētł
- Tlánaztl

Landscapes

- Ātlācalōlcan
- Cuāuhēhecatlān
- Tetlxihuitl Īxtlān

Monuments

- Achto Calli
- Huey Mictlampa Tlalli Tēnantli
- Tēnoch Tlachializtli

Mountains

- Huey Tetlxihuitl
- Ilhuicatepetl
- Xihuitepetl

Towns

- Āyauhcalli
- Hueyicxopantli
- Tlachialoyan

Notable People

For a full list, see Category:Tetlecs.

Aristocracy

- Yohuāyauh
- Kātatlial
- Tlemāyotl

Merchants

- Cēnquiztli ik Catimaztl
- Patlānihtōlli ik Coztic Āltepētł
- Tenoché ik Tlānaztl (A merchant who befriended Fox Witcher [Neicrubriel](#))

Nauali

- Āmoxtlātlāzōtl ik Cēn Īxtlān
- Xōxōctic Tletl Cihuātl ik Huitztlāmpa
- Tlazōyōllōtl Xōchicuīcatl ik Chīchīltic Calli

Sailors

- Āhuēhuēnemi ik Āyauhcalli
- Āxōcōnemi
- Xōchipōca ik Hueyicxopantli

Warriors

- Cēnquizyōtl
- Nemicāuh

Image Credits

- *Tetlec Priestess* by Nano Banana Pro.
- *Tetlec Vanilla Perfume* by Nano Banana Pro.
- *Malīnalko* by Nano Banana Pro.

Trivia

- Besides the physical Aztec inspiration, one of the inspirations for the look of the Tetlec, was the [Hmong People^{\[W\]}](#) from South Asia, famously known for having natural blonde hair.
 - Another physical inspiration was [the Recluse[↗]](#) from the videogame *[Elden Ring: Nightreign[↗]](#)*.
- Despite the obvious Aztec inspiration, the tribal groups and vassal/tributary states of Núchtetl are not based on their Aztec equivalents — that is, the [Tlaxcalans^{\[W\]}](#) and similar peoples — but rather on groups historically present in what are now the U.S. states of [Arizona^{\[W\]}](#), [New Mexico^{\[W\]}](#), [California^{\[W\]}](#), and [Texas^{\[W\]}](#).
- The reference to the presence of people from Barsa in Núchtetl is a nod to the Middle Eastern migration to South America that took place during the 19th century, with particular emphasis on groups such as [the descendants of Syrians who currently exist in countries like Chile^{\[W\]}](#).
- Coztic Āltepētl means in Nahuatl the *yellow city*. It is, as is obvious, a reference to [El Dorado^{\[W\]}](#), however, in Sapko style, it would be a coastal city, which at sunset, due to the reflection of the sun, would appear yellow/golden in colour.
- Núchtetl is basically Aztecs, with a desert climate, influences from Ancient Egypt, Carthage, the Caliphate of Cordoba and various kingdoms of Medieval India.
- Núchtetl also possesses a certain, albeit slight, Inca influence, which is why

its history states that its people were expelled from the Amapaba Basin, where an “*Inca-like*” equivalent in the form of city-states would exist within The Witcher universe. Thus, the reference to a new group arising from Tetlec–Biathinian mixing is a nod to the mixed descendants of [Japanese migration to Peru](#)^[W].

- *Witcher190 here*: it is worth emphasizing that this is done to provide organic representation of such peoples, and it is written in a way that non-Hispanic audiences can understand. This is because, in our mindset, the concept of an ethnic group as such does not exist; rather, we operate with the idea of a cultural group (something derived from late Republican–early Imperial Roman mentality, which was similar). Hence why many people are surprised when, in countries such as Spain, Mexico, or Peru, one can find black people or white people beside the mixed one. Because with a cultural-group mindset, we do not take into account a person’s origin, but rather whether they are Hispanicized. There is no real difference between, for example in my own case, a Spaniard of Equatoguinean origin and an Andalusian Spaniard, or one whose parents are from South America, beyond an anecdotal “*oh, your parents are from there,*” as long as that person is integrated/Hispanicized.



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